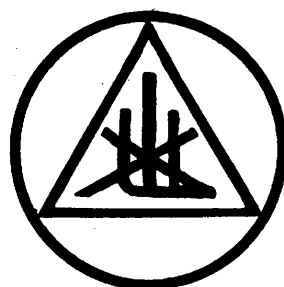


the Beacon



July 1960

The Beacon

*A magazine of esoteric philosophy, presenting the principles of the
Ageless Wisdom as a contemporary way of life.*

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RIGHT HUMAN RELATIONS

IT is not necessary to be too sensitive to world conditions, or too concerned with human trends, to become aware of the rising tempo of a world paradox. Why do the nations of the world — particularly those of major influence and power — continue to arm for war (so-called 'defence') while proclaiming the desire for peace; why refuse to co-operate and negotiate (except on their own hard-and-fast terms) while admitting the need for peaceful co-existence; why continue to broadcast through every available national channel a campaign of distrust and actual attack, while endorsing a doctrine of 'love thy neighbour'?

Why have we allowed this merry-go-round to become a vicious circle? Where is the pioneering courage to release the world from the terrible effects of the causes we ourselves — all of us — have initiated, by breaking through the present sequence of action and counter-action. Who will be the first to *put into practice* the principle of love (right human relations) we all profess, by extending trust and confidence towards those of other nations entangled, as we are, in this web of suspicion of our own weaving?

Some drastic action is needed to cut across the inevitable chain reaction of our perpetual fear. Is this drastic action already doomed to assume the form of a mushroom-shaped cloud of impending death; or will the weight of public opinion and of those who agonize over the effects of the 'sin of separateness' result in a quiet breach of humanity's chains by the gentle penetration of love and goodwill?

The immediate future should witness the answers to some of these questions. They are the vital concern of those who love and serve the Christ. They condition the atmos-

phere within which we individually, and collectively in groups, strive to perfect our own identification in consciousness with the healing and bridging power of the soul. Our task is to help evoke the soul of the nations. Our task is to precipitate the subjective synthesis whereby knowledge of the one life consciously expressed through a diversity of forms may result in a practical demonstration of right relationships at the level of human activities.

Our Task

Our task, then, as esotericists, as disciples or aspirants, is to strengthen the flow of life through the world soul; to stabilize our consciousness at a point of balance within the 'heart of the planet' — the Hierarchy — so that we may increasingly radiate a purely constructive and positive energy with planned direction. This dynamic wielding of energy at this critical time will help to neutralize the negative fears and the selfishness which perpetuate a conflict of forces within the three worlds of the human personality, and harden the hearts and minds of men towards those of different race, ideology, and religious and political belief.

In this task the influence of the constellations Leo and Virgo (July/August/September) can be consciously utilized. To the disciple, Leo expresses the soul identity: 'I am That and That am I'. And Virgo proclaims the function of the son (the soul) in identifying all states of consciousness within the energy flow of the one life: 'I am the Mother and the child. I God, I matter am'. We may well meditate or think through to the reality which these words symbolize, so that we may learn to stabilize our consciousness in identity with the world soul, and so carry the fiery will-to-good from the 'heart of the Sun' in unison with all souls and servers

for the specific purpose of human redemption and the creation of right human relationships.

'If we do not establish a transcendent goal for our lives — be it only the memory of us that we leave to our descendants — we have not raised our standard of morality above that of the pirate, who conducted his existence solely in terms of slaughter, spoils, and attack. All roads must lead to the moral reorientation of our anguished race. Beyond doubt, we live in times of turmoil. Our means are so abundant that we tend to forget the ends. The United Nations

experts on technical assistance for under-developed countries must have noticed that, as badly needed as are food and schools for everybody, there is just as much of a shortage of that difficult spiritual health that tempers racial and sectarian discord, sublimates hatred and resentment, overcomes prejudice and discrimination, and makes it possible for Easterners and Westerners, whites, Negroes, and Asiatics, to live peacefully together. In these days of jet airplanes and, soon, of space travel, we ask ourselves whether man is not mature enough for the synthesis; whether a true worldwide history cannot now begin.'

(Mariano Picon-Salas, MANAS, Jan. 27, 1960)

Creativity

'It is superfluous to speak of the meaning of striving to the Higher World to poets, musicians, artists, sculptors and singers, because their expression of beauty is founded on inspiration. Who, then, can define the boundary between inspiration and Hiero-inspiration? Such a boundary line between inspirations is undefinable. Each inspiration contains some particle of Hiero-inspiration. Only the heart itself can determine the degree of its exaltation. The true participant of beauty can sense the Guiding Principle brooding above earthly expression. Therefore there is no need to convince the servitors of beauty of its lofty heights. He is no sower in the field of creation, who feels no tremor in the realization that he creates beauty.

Nor can any of the other domains of human labour disown the Higher Principle. If the farm worker is only a daily slave, his labour will never expand. Each form of work has a creative domain. Earthly thought blinds one within earthly limits, but evolution contains the Higher Principle.

Books should be written on the different domains of labour. Herein servile, circumscribed toil should be compared with unbounded creative labour. It is necessary to demonstrate in a strictly scientific manner the possibilities which can be reached through a Renaissance of the quality of labour. People who are depressed by the daily routine lose sight of the horizon. So, too, the eyes of man cannot at once become accustomed to the Light. Let science in all ways aid the expansion of the horizon.

Humanity creates more than people think.'

(AUM, Stanzas 300, 301 and part of 302)

Where the Will of God Holds Sway

by Djwhal Khul

The arrival of the Aquarian Age brings with it important changes in techniques for humanity's further spiritual advancement; changes that affect both the Hierarchy and humanity.

WE have seen in many ways that — at this time — the Hierarchy, because it is the Ashram of Sanat Kumara himself, is coming peculiarly and in a new sense under the influence of his will nature. This means that the members of the Hierarchy, familiar as they may be with the Plan for the immediate cycle with which they and humanity are confronted, are being brought to a new and more 'appropriate' conception of the divine purpose which lies behind the Plan and which motivates it. The will of God is becoming plainer to them. It is taking on more definite lines. As our planetary Logos nears the climaxing point of the initiation which he is now undergoing, his Ashram, the Hierarchy, must and does (as part of a normal development) feel the effect. From the Christ down to the newest and latest accepted disciple, each in his own place, all are becoming increasingly responsive to the 'will of God'. This does not take place in a blind, acquiescing manner, but with understanding and 'fortitude'. This receptive attitude on the part of the Hierarchy will bring about great, necessary and unexpected changes. Some of these, I have earlier hinted, may now be taking place; some will follow later. The following ideas may serve to clarify the whole concept in your minds:

1. The entire technique of training disciples for initiation and of absorbing them into the various Ashrams which constitute the great Ashram of the Lord of the World, has been altered. The Masters are no longer concerned with an individual, here or there, who endeavours to go forward on the Path, who evidences capacity, and who is apparently ready for what has been called 'the evocation of the initiate consciousness'. It is becoming obvious to the Hierarchy that with

the arrival of the Aquarian Age, group preparation, group initiation and group acceptance must and will supersede the older methods. These older methods, built around the direct relationship between a Master and a disciple, reached their highest point of usefulness early in the Piscean Age. For nearly two thousand years these methods have proved so successful that the intensity of humanity's response is such that hundreds are now ready 'for absorption'. This readiness and success present a difficulty and pose a problem for the Masters, necessitating a reorganisation of their plans and a readjustment of their techniques.

2. Not only has the individual approach to the Hierarchy been superseded by a group approach, but it is now found to be possible to make a certain measure of the training objective and exoteric. Hence the establishment of the New Group of World Servers. This is primarily a group which, while working on the outer plane of daily, physical living, yet preserves a close ashramic integration; it thus provides a field of service for accepted disciples who are seeking service-expression, and it also provides a rallying point for all determined aspirants where they can be tried out and where their motives and persistence can be tested, prior to direct acceptance. This is something new, for it shifts the responsibility of preparing aspirants for accepted discipleship on to the shoulders of the pledged disciple and away from the immediate attention of the accepting Master. He is thus freed for other fields of service. This, in itself, is one of the major indications of the success of the evolutionary process as applied to humanity. This 'shift' was initiated by the Christ himself; he worked with men very frequently through others, reaching

humanity through the medium of his twelve Apostles, regarding Paul as substituting for Judas Iscariot. The Buddha tried the same system, but the relation of his group was, in the first instance, to him and not so much to the world of men. Christ sent his Apostles out into the world to feed the sheep, to seek, to guide and to become 'fishers of men'. The relation of the disciples of the Christ was only secondarily to their Master, and primarily to a demanding world; that attitude still controls the Hierarchy, yet with no loss of devotion to the Christ. What the Buddha had instituted symbolically and in embryo became factual and existent under the demands of the Piscean Age.

Hierarchy and Shamballa

3. The third great change has been in the relation of the Hierarchy to Shamballa, and of this you can necessarily know and understand little. I could perhaps express the underlying significance to you in symbolic language. The energy, emanating from Shamballa, has been divided into two direct and distinctive streams. One stream, embodying the dynamic of purpose, is now pouring into the Hierarchy and into its seven major Ashrams; another stream, embodying the dynamic of determination or of enlightened enthusiastic will, is reaching humanity direct, via the New Group of World Servers. Hitherto a blended stream of Shamballa force has poured into the Hierarchy and has streamed, in its undifferentiated type and quality, into all the groups within the Hierarchy. Now the quality of determination, or of what the average person understands by the use of the word 'Will', is pouring into the New Group of World Servers, whilst the energy of dynamic purpose, differentiated into seven diverging streams, is pouring into each of the 'seven points of reception', the Masters' Ashrams within the ring-pass-not of the Hierarchy. These seven types of purpose embody the seven energies which will reorganise and redefine the hierarchical undertakings and thus inaugurate the New Age. These seven purposes might be called:

a. *The unknown, unseen and unheard purpose of Sanat Kumara.* It is the secret of life itself and is known only to Him alone.

In its initial phase of this new expression, it works through the Manu and the Master Morya; it is that which veils the central mystery which all esoteric schools — if true to their inaugurating impulse — will eventually reveal. What that is we do not yet know, but it is hinted at in Rule XIII.

b. *The purpose underlying revelation.* This may be a somewhat new idea to you for you are apt to regard revelation as a goal in itself. You seldom consider it as an effect of the inner purpose of Sanat Kumara. The emphasis hitherto has been on the aspect of revelation, making it an effect of what the disciple has done with himself, and by means of which he is enabled to be the recipient of revelation. Yet behind all the successive revelations of divinity down the ages is to be found one significant purpose; all of them are and will prove themselves to be aspects of the Great Revelation. It is through the processes of revelation that divinity is slowly dawning upon the human consciousness. It is a seven-fold revelation; each of the seven kingdoms in nature reveals one aspect of it, and each of these seven reaches revelation in seven or fourteen lesser revelations or phases.

Ponder on this and learn to distinguish between vision (which is as much of the divine current revelation as a disciple can grasp in time and space) and *revelation* which is the synthesis of the divine expressive purpose. This is related to the will-to-good which is, in its turn, a complete expression of the love nature of deity.

c. *The (as yet) unrecognised purpose which evoked the creative activity of our planetary Logos.* This brought the third aspect of the divine Trinity into play. The usual reasons brought forward by the finite mind of man to account for what is called by us 'manifestation', and to explain the dualism of all existence and the relation of spirit-matter, are by no means the real explanation of the divine purpose; they are based on man's own essential dualism; they are the highest explanation of his own divine nature which he can achieve at this time. This is a point to be remembered. They are his response to the

second ray of mutual attraction, which the ray of love-wisdom is sometimes called. They are not an expression of his response to the will of God, and only indicate the limitations of his definition of divine purpose. As you will note, they really define nothing. Nor can I help you to recognise this third aspect and the eternal purpose of the Lord of the World. Just as a soul seeks incarnation in order to carry forward some fixed design and to take one of the higher initiations, so Sanat Kumara came into incarnation through the medium of this planet in order to carry forward his fixed design (known to him as a cosmic soul on cosmic mental levels), and to take one of the higher initiations which marks the Path of Initiation for these great informing lives of planetary spheres. He could take this particular initiation through the experience to be gained in a vehicle constituted, expressive and at the special state of consciousness of our entire planetary manifestation. It required an instrument in which the cells and atoms of his body (all lives in all kingdoms), and the integrated organisms within that body (the various kingdoms of nature), were at the peculiar point in evolution at which they are all now to be found.

Think Abstractly

That is as far as I may go in giving you a hint, and you can see from this that in order to grasp more and comprehend more of his divine purpose you also will have to be in preparation for that particular initiation which for you — on your tiny level of awareness of fixed design — is the micro-cosmic parallel of his cosmic intention. Which that initiation is I may not state. The only service which these hints can render (as to the seven-fold divine purpose and the consideration of them) is to develop in the disciple the power to think abstractly — a much needed capacity before he can begin to tread the Way of the Higher Evolution for which the five initiations open to humanity, as today constituted, prepares the human spirit.

d. The mysterious purpose which has necessitated the calling into activity the Principle of Pain. Suffering and pain are essential requirements in order to carry this

purpose to completion. The capacity to suffer, which is distinctive of humanity, is the outstanding conscious reaction to environment of the fourth kingdom in nature, the human. It is related to the power to think and consciously to relate cause and effect. It is a process on the way to something undreamt of today. And when I say this, my brother, I mean just exactly that. This same ability to respond through pain is not to be found (in the sense in which the human being comprehends it) in any of the subhuman kingdoms, nor in the superhuman kingdoms, any more than it was found in the previous solar system or will be found in the next. It is related to an aspect of the creative intelligence which is an aspect and characteristic peculiar to humanity.

This aspect was not found in the previous solar system, in which the other aspects of the creative intelligence functioned. In this solar system, it has been developed and brought from latency to potency, in connection with the substance of the human bodies through which the human soul is gaining experience. It holds the secret of beauty in manifestation, and its first expression can be seen in the creative perfection of certain phases of art for which man, and man alone, is responsible. No other kingdom in nature creates forms, produces colour and sounds in harmonious relation, except the human; all of this type of creative art is the result of aeons of conflict, pain and suffering. The Jews, as a product of the humanity of the previous solar system, and as constituting the incarnating residue from that solar system, have run the gamut of suffering and are in the forefront of the creative arts at this time, particularly in group production such as certain of the great motion pictures and in the field of scientific discovery.

There will be, as you can well see, a close relation between this fourth purpose of Sanat Kumara, the fourth kingdom in nature, the human, and the fourth ray of harmony through conflict. It is the balanced relation of these three, consummated at the fourth initiation, which produces the full beauty of the creative fixed design of the individual soul, or — on a different level of initiatory process — of the fixed design of the universal

soul of the Lord of the World. The fourth ray being temporarily out of full incarnation at this time is the reason for the relative interlude in the production of human creative art of a very high order. The cycle of suffering is nearing its close, and we shall later see — when the fourth ray again swings into full objective activity — a recurrence of the arts on a turn of the spiral far more exalted than any lately seen.

Effects of Man's Thinking

e. *The fifth great secret underlying the purpose of Sanat Kumara* is related in a peculiar sense to the cyclic manifestation of all that is found in the three worlds of human evolution. It concerns that which is working slowly into manifestation through the medium of the lower concrete mind as it controls desire and brings substance and matter into conformity with the divine thought along this line. The sum total of the highest phases of human thinking along all lines materially affects what appears on the physical plane in all the kingdoms of nature, what precipitates civilizations and cultures, and which expresses the best response at the moment of human sensitivity to cosmic impression.

This is all that can be said as we attempt to sum up the fixed desire and the pattern or purpose of divine activity down the ages. We know it to be profoundly inadequate as yet to express or to produce in manifested form the beauty of that design and to create in conformity with God's thought; but — age by age — the thinking capacity of man and his creative imagination have wrought out the slowly unfolding design, and will continue to do so; every great world cycle sees the emergence of greater beauty, and sees the subtle effects of man's thinking upon the sub-human kingdoms in nature, steadily bringing the unknown to the surface, altering the nature of the flora and the fauna of the planet, and preparing the way for that time of wonder when the Hierarchy will again be exoterically directing the Plan upon the earth and aiding mankind to work with a fuller understanding of the divine design.

Here again is another reason for the changing plans of the Hierarchy. The Masters have

to prepare themselves for this intended and imminent emergence. They are faced with the necessity of changing their techniques of work in order to meet adequately the demands upon them. It is far easier for them to work, as illumined minds, upon the mental substance of their disciples than it will be for them to work down upon the physical plane, relating the minds and the brains of advanced human beings. People are apt to forget that with each forward advance of humanity, the demands upon the Hierarchy change, new needs must be met, new techniques used, new and experimental methods must be employed. As I write for disciples and initiates, I call this to their attention. Their work of mental training does not end as they attain certain spiritual initiatory goals.

This fifth purpose is therefore closely related to the whole theme of 'the garment of God' and to the emergence into manifestation of his 'robe of beauty' as it is created and brought into being by humanity, acting as the medium for ideas from the super-human kingdoms, and then influencing and swinging into creative co-operation the sub-human kingdoms.

f. It is difficult for me to give any idea whatsoever of the purpose with which we are now concerned, because it is expressed in the relation existing between the significance of *desire*, *will*, *plan* and *purpose*. All these words are symbols evolved by man in his attempt to grasp logocic purpose. He recognises the impulses of desire, and in the course of the evolutionary process learns to transmute them into aspiration; he passes on to a vague groping forward in an effort to understand and acquiesce in the 'will of God', as he calls it; as long, however, as human approach to that will remains negative, submissive, and acquiescent (as it does under the influence of the theological approach and in the manner inculcated by the Churches), no real light on the nature of that will will be seen. It is only as human beings enter into relation with the Hierarchy and are gradually absorbed into the hierarchical life and begin to take the higher initiations that the true nature of the divine will will be grasped and the purpose of Sanat Kumara

be revealed by an appreciation of the Plan, followed by a consequent co-operation with that Plan.

All this will be done through the transmutation of desire into aspiration, and then into fixed determination. When, however, the initiate has related these phases of consciousness in his own inner experience, and has permitted those inner realisations to affect his outer experience and daily living, then the underlying purpose will shine forth and he will no longer be working in the dark. You see, my brother, that all that I can do in these abstruse matters is to indicate what you can do, as an individual, to fit yourself to grasp divine purpose, and thus see the divine design and pattern as they are in reality. Once you have taken the needed steps and complied with the requirements, the mystery disappears.

g. The final phase of the divine purpose is the most difficult of all to indicate, and when I say indicate, I mean exactly that, and nothing more definite and clear. Does it mean anything to you when I say that the

ceremonial ritual of the daily life of Sanat Kumara, implemented by music and sound and carried on the waves of colour which break upon the shores of the three worlds of human revelation, reveal—in the clearest notes and tones and shades—the deepest secret behind his purpose? It scarcely makes sense to you and is dismissed as a piece of symbolic writing, used by me in order to convey the unconveyable. Yet I am *not* here writing in symbols, but am making an exact statement of fact. As beauty in any of its greater forms breaks upon the human consciousness, a dim sense is thereby conveyed of the ritual of Sanat Kumara's daily living. More I cannot say.

•

Here are hints, therefore, as to the divine purpose; each of the seven supplements and completes the other six. Only by attempting to grasp the whole inner synthesis will we arrive at the merest hint of the nature of that exalted consciousness which has brought our planet and all that is within and upon it into being.

Trusteeship in Human Destiny

*I am the custodian of the years,
Trustee of all that man has been and done,
And the hostage of his triumphant dreams.
My body bears the scars of his defeats,
The glory and the beauty of his strength,
And the divine mystery of his life.
My mind is his measuring of the stars,
And my soul his grasp of the Infinite.
I must so live today that tomorrow
All they who mark my steps may truly say,
'Thou hast well-borne our priceless heritage'.
And if in me man's hope be larger grown,
His spirit in understanding more free,
Far off eternity will seem more vast.*

E. A. COOPER
The Trustees of Human Destiny

One Life ; One Power ; One Work

by John R. Sinclair

The Yoga of Synthesis commences where earlier yogas leave off. It involves a new understanding of the law of sacrifice.

Yoga of Synthesis

TRADITIONALLY each era of man's history has brought forth the means by which humanity could achieve conscious union with the Godhead. It is recorded that past ages have given us Hatha and Kama Yoga, whereby physical plane action produced a sense of at-one-ment, Bhakti Yoga through which devotion led to the mystical marriage, and latterly in Aryan times, Raja Yoga, the kingly science of the mind (of which Patanjali was one of the great chroniclers) has helped prepare human consciousness for an acceptance of the divine state.

Now, esoteric teaching maintains that the season is due for that further step in humanity's spiritual unfoldment that will be characterized and conditioned by the Yoga of Synthesis. Spiritually, the concept of synthesis has been understood to be an immutable state of at-one-ment that is. However, as yoga is interpreted to mean 'union' one may well ask how one can have a 'union of synthesis' or of that which is already so closely unified as to be a whole. This curious paradox reveals an occult hint.

Whereas previous methods of yoga necessarily proceed to some extent from the basis of man's separation from divinity, the Yoga of Synthesis sets aside the heresy of separateness and centres its activity wholeheartedly upon the accepted cognition of man's unity with the Godhead. Where previous yogas required various disciplined efforts of the personality as it worked towards soul-consciousness, the new unfoldment must start at this point and thereafter require of its disciple practical demonstration and proof of the principle of innate divinity on which it is based. Thus, while the Yoga of

Synthesis can open the race to transcendent heights of spiritual consciousness, its effectiveness must necessarily be felt as a dynamic influence in practical world affairs.

One Power Alone

Emblematic of the response human consciousness is now beginning to make to this fact and to the attendant opportunity, is a 3d. stamp recently produced by the young nation of Ghana. Various stamps of different value carry pictures of activities, sport, industry, agriculture and so on, which have some significance in the life of the people. This stamp carries a symbol and the words, 'God's Omnipotence'.

Of course students on the spiritual Path have always more or less accepted, as a foundational truth, that God is indeed all in all and that revelation rests on the fact of divine omniscience, omnipresence and omnipotence. But our understanding of the meaning of these words must as yet be very partial because the world in which humanity currently dwells is apparently not a God-governed state. When faced by 'Pilate' it is still hard for us to say with Christ, 'Thou wouldst have no power over me, except it were given you from above'. What holds us back from such a profound recognition of the all-pervading oneness of God's life?

Study of spiritual teaching reveals the fact that the three worlds of human endeavour are beset by illusion, glamour and maya. And of course our problem, but also our opportunity for achievement, lies in the degree of illumination of consciousness which we can attain at any one time and the extent to which this will automatically enable us to see illusion or glamour for what it is—an activity of humanity's kama-manasic nature, born not of God who is

omnipotent, but of human ignorance, and constituting a mist that we are allowing to veil the spiritual sun.

However, supposing we can recognise some hindrance on the spiritual Path as an illusion or mirage of some sort, we can still fail to dissipate it by investing it with temporary strength through turning it into some kind of graven image which we fear or desire, despise or placate; eventually we have to let it go completely. This necessarily entails subjective work within our inmost consciousness whereby we detach ourselves and others from the glamour or illusion. Taking our stand on the principle of innate divinity, we must necessarily recognise that glamour has no spiritual reality, therefore we begin to see through it, we come to understand it as an erroneous thought-form which has strength and influence only to the extent that men can be hypnotized into believing that it is a power apart from God, something that is an entity in its own right, a sort of separate divinity; but this is the temptation of the wilderness and cannot be if God is in fact omnipotent, therefore we must immediately and automatically de-personalize or impersonalize glamour and cease to relate or attach it to any individual lest we be tricked into believing that through them it had a spiritual foundation. In other words, we 'blend with our brother's soul and know him as he is' — in spirit and in truth. When we are successful in doing this the glamour can no longer feed on or be sustained by the stimulation of soul-life as this manifests through us or any other son of God, therefore it cannot be. At this stage of our re-cognition of spiritual truth and principle the glamour becomes a mist and as the potency of our re-cognition unfolds, the glamour must fade away in foundationless nothingness.

And so it is that by standing consciously in spiritual being, and sounding the note of the soul, we must meet (and meet again and again and again until spirit is triumphant) all problems of our times that have their rise in ignorance and false belief.

Transcending the pairs of opposites

In this spiritual activity we find hid the secret of the Noble Middle Path which

Buddha walked and from which he taught the race. As we take the decision subjectively 'to have no other Gods . . .' glamour must be given up on both sides of the fence. We feel happy about getting rid of what we consider to be unpleasant; however, as we learn to 'call no man good — for there is but one good — the Father in heaven', we will be led to a realization that the transcendent divine will-to-good is very different to humanity's present concepts of good and evil, and it perforce absorbs them both.

Though a simple enough fact and possibly easy of a certain intellectual and theoretical acceptance, this truth may require time and effort to be so digested in individual consciousness that it dominates our way of life. And where individuals naturally and normally still look to principles of personality (if one may call them that) for guidance, it may seem to arouse resistance until they too decide to base their living on the principle of the soul's existence.

The apparent horizontal cleavages between good forces and bad forces, as interpreted by mankind, between every sort of game of 'cowboys and Indians' with which humanity may occupy its time, arise as a reflection of the confusion that comes when we invest the myriad forms of the phenomenal world with a power which seems to separate them from the one life. Heal cleavage in the 'vertical life', and a million reconciliations become possible in the surrounding 'horizontal' manifestation. In an Ashram, or spiritual group, working under the inspiration of the Plan of the divine architect, a chela is recorded as asking the teacher for enlightenment on this subject. And reply was given:

'Only the sons of men know the distinction between the magic of the right and left hand ways and when they have achieved, these two ways will disappear. When the sons of men know the distinction which exists between matter and substance, the lesson of this epoch will be grasped. Other lessons will be left but this one passes . . .'

While we remain in subservience to the material state, even though we govern it mentally, we are prisoners of the planet; when we recognise the one divine life as the

purposeful substance underlying all manifestation in the world of forms, our feet are set on a Path that must lead us on to spiritual liberation.

The Sacred Path of Freedom

This Path we open up for ourselves and others by being it. We come to identify our inner consciousness with the way, the light and the truth. This is the antakarana or Rainbow Path in consciousness that leads from the human state to the kingdom of God, from the fourth kingdom to the fifth. Robert Browning visioned this Middle Path that would lift men above the pairs of opposites, and the distressing stage of evolution wherein we wrestle with a duality of powers and fail to make effective recognition of the one. His description of initiate consciousness is outstanding:

'For men begin to pass their nature's bound,
And find new hopes and cares which fast
supplant
Their proper joys and griefs; they grow too
great
For narrow creeds of right and wrong, which
fade
Before the unmeasured thirst for good: while
peace
Rises within them ever more and more.
Such men are even now upon the earth,
Serene amid the half-formed creatures round.'

'Treading the Path by becoming it', or to put it otherwise, consciously building the antakarana by study, meditation and service, is the chief function of the spiritual aspirant. For by means of the channel he consequently opens for spiritual light he is enabled to confront and bring to eventual solution all problems, and also he learns slowly to live by the creative word or inspiration afforded him through revelation. And then, gradually, as he stabilizes his consciousness, to some degree, in the kingdom of heaven, he becomes a revealer of its bounteous treasure to those in the world about him.

The Law of Sacrifice

One of the chief agencies or applications whereby the soul brings this evolutionary step into conscious experience, has been termed the Law of Sacrifice. Its esoteric keynote has been summed up in the words of

St. Paul, 'I die daily.' Of course it is a dying to the old attitude of mind or human state, whereby we continually vitalize the very glammers that divert us from the Path, which is implied. And at this point a somewhat revolutionary statement of the teacher, Djwhal Khul, on the deeper nature of spiritual sacrifice, will be valuable:

'Students should bear in mind that they need to rid themselves of the usual idea of sacrifice as a process of giving-up, of renunciation of all that makes life worth living. Sacrifice is, technically speaking, the achievement of a state of bliss and of ecstasy because it is the realization of another divine aspect, hidden hitherto by both the soul body and personality. It is understanding and recognition of the will-to-good which made creation possible and inevitable and which was the true cause of manifestation. Ponder on this for it is very different in its significance to the usual concepts anent sacrifice.'

The Law of Sacrifice proceeds under the 'outpouring fourth ray, at-one-ing energy'. The ray of the fourth spirit before the throne, has been named that of 'Harmony through conflict', earlier it was entitled the ray of harmony and beauty but this label was reworded because of the idea that consequently sprang up that beauty could not equally well be achieved through the influence of any other ray energy. And in its present title we can perceive again the concept and vision of the state of harmony that awaits humanity as it extricates itself from the conflict of spiritual duality.

It is also significant that humanity being the fourth kingdom in the natural order of manifestation, is closely influenced by the fourth ray at all times. Though we can expect a special and paramount fulfilment of this divine law when the at-one-ing influence of the fourth ray swings into 'incarnation' in the centuries ahead. Recognition of human unity with the Father will then be a dominant harmonizing factor in the consciousness of mankind, and the reality of Shamballa, the secret place will be better understood.

To refer again to D.K.:

'There is a stage to be reached in the human consciousness, where that which lies behind the dualities — the stage of essential oneness — can, and will be recognized. When this takes place, the consciousness of our humanity will then

merge with that underlying consciousness of the whole, which recognises no pain or sorrow . . . 'There is, finally, the active application and the complete sacrifice of the lower separated self through the power to "stand in spiritual being" which necessarily infers that one has reached that state of consciousness which transcends what may be called, symbolically the "Earth, Saturn and Mars" state of consciousness.'

The traditions of the esoteric wisdom teaching relate that within the school of our solar system, three planets, Saturn, Mars and Earth know pain and sorrow, though none so well as this 'planet of painful endeavour'. Earth has been called 'the divine rebel', bringing about dis-ease through rebellion which paradoxically, in the words of *The Old Commentary*, is against the temporary loss of that very state of beneficent harmony which can again be ours through alignment with the Father's will and re-newed conscious co-operation with the Plan of the great architect.

'The sons of God, who know and see and hear (and knowing, know they know) suffer the pain of conscious limitation. Deep in the inmost depths of conscious being, their lost estate of liberty eats like a canker. Pain, sickness, poverty and loss are seen as such, and from them every son of God revolts. He knows that in himself, as once he was before he entered prisoner into form, he knew not pain. Sickness and death, corruption and disease, they touched him not. The riches of the universe were his, and naught he knew of loss.'

Through a new and living understanding of the Law of Sacrifice we release into human consciousness the vision of an all-embracing divinely ordered harmony or Plan. We achieve it practically in some measure through building the path of freedom. And in this activity we enter upon a sacred work.

The Teaching of the Lodge

The teaching on the ultimate achievement by the soul of humanity of a state of spiritual bliss or harmony, is not new. Hints are given in ancient books such as the *Rig Veda*, but are becoming more frequent in modern times due to the renewed emphasis given to the vision at the centennial outpouring of teaching in 1875. This inspiration was conveyed

by the inner hierarchical World Lodge, through those discipleship channels then available in the world of men.

It is perhaps as well that such a spiritual principle or vision as this cannot ever be fully materialized in terms of words or intellectual concepts. It must remain a mystery which each one must penetrate with his own consciousness. And this requires brooding study, meditation and reflection before the truth speaks for itself within us. Only this inner appreciation can bring about the unfoldment of understanding. And this is important because upon our absorption of a given principle and our understanding application of it, will rest the possibility of further revelation from the central 'archive' or fountain-head of the ageless wisdom teaching.

However, can we visualize imaginatively the spiritual progress that could be achieved in world unfoldment through the agency of whole groups that become moved and invested by this principle and this vision? Moreover, at this stage in humanity's spiritual progress our gradual growth towards that state of consciousness which paradoxically 'transcends earth' (as earlier referred to), represents mankind's contribution to that planetary initiation or recognition which will make of our world, in time and space, a sacred planet or perfect temple for divine manifestation.

This is the one work in which the Lodge of Great Companions is engaged, and to which we commit ourselves according to our degree of realization that we live and move and have our being, our very substance, in one life.

As an example of this, the activity in consciousness which must substand any enunciation of such a mantram as the Great Invocation requires the stabilization of awareness, to some extent, in spirit, at the centre, in other words in identification with the light of the spiritual triad, which is our true nature; and then in the fourth stanza we 'seal the door where evil dwells' by refusing house-room to the illusions which bemuse

(Contd. on p. 306)

The Cosmic Psychic Rays

by Harriet M. Richards

The immanence of the cosmic psychic rays may manifest strongly during the full moon of August 1960.

OUR Zodiac is composed of nine signs, listed as 'strictly expressive of human unfoldment', plus Aries, Taurus and Gemini, noted as having a 'cause-initiating nature' and a 'specifically psychic effect and subjective influence'. The nine lesser festivals 'will establish the divine attributes in the consciousness of man, just as the major festivals establish the three divine aspects'. These three which are always termed 'major' relate to preparation for birth and in the annual spiral lift to the high plateau.

But in the sequence of nine festivals, expressive of the nine signs, there are two discussed by Master DK as having special significance and the text implies that we should add them to the category of 'major'. These two signs are Leo and Capricorn. The latter highlights initiation. Leo is the subject of this article. From these constellations are received the streams of energy that are available for use at the festivals of the full moon, during the 'sign'-periods of July-August and December-January.

The Sirian Force

At both of these festivals Sirian Force comes into play. But this ingress has a peculiar meaning in relation to the Leo festival because —

'August, which is ruled by Leo, is the month of the Dogstar, or of Sirius, which brings Sirius into close relation to Leo. As far as humanity is concerned, Leo is the key or clue to the entire Zodiac and is ruled by the Sun. Leo, in the cosmic sense (and apart from our solar system altogether) is ruled by Sirius.'

There is as well a specific alignment between Sirius and Gemini, — also between

Sirius and Scorpio. Hence we have the striking fact of relationship between the beneficence of the 'blue' star, the most brilliant in our heavens, at such an immense distance from our earth, and four aspects of man's development: (1) man, intensely self-aware — *Leo*; (2) man in his duality — *Gemini*; (3) the disciple striving toward release — *Scorpio*, (which 'at this particular stage of human evolution governs the Path of Discipleship' and connotes triumph); and (4) man in the process of initiation — *Capricorn*.

'It is in Leo that man undergoes the preparatory stages of the first initiation. Finally he stands ready for the ordeal and the accolade of fire, preceding the first initiation. At that final stage humanity today stands.'

'It must not be forgotten that Leo marks the height of achievement for the human soul. This is today stimulated by the Shamballa force now flowing into the centre of humanity.'

'Sirius is the great planet of initiation because our Hierarchy (an expression of the second aspect of divinity) is under the supervision or spiritual magnetic control of the Hierarchy of Sirius. These are the major controlling influences whereby the cosmic Christ works upon the Christ principle in the solar system, in the planet, in man and in the lower forms of life expression. Sirius is esoterically called the "brilliant star of sensitivity".'

It might seem more to the point to use our imagination and intuitive probe toward the achieving of a deeper consciousness of our planet Earth rather than reaching out toward the spacial realities so far beyond our solar system. But many factors bring the concept of actual relation, stepped down, very close to our receptive minds. And this relationship with Sirius is an example which illuminates the fact of cosmic force immanent.

Sirius Our Parent

'Three great waves of energy sweep cyclically through the entire solar system. I would point out that the science of Triangles must always be approached from the angle of the three basic energies: i.e., those coming from the seven stars of the Great Bear, from the seven Sisters or the Pleiades and from the sun Sirius, because (conditioned by time and space) these three types of energy pour through the major centres, Shamballa, the Hierarchy and Humanity.'

'The Pleiades, the feminine pole in relation to Brahma, represent the third aspect in this triplicity. In the polarity between the Pleiades and our solar system — 'the system of Sirius is the point of equilibrium, of synthesis or merging.'

'The central light of Sirius shone through the eye of the Son; the vision came. The light of wisdom penetrated into the waters and cast the radiance of the Heavens into depths. At this attractive call, the goddess¹ rose unto the surface and welcomed the light within the depths and grasped it for her own. She saw the Sun, having seen her Son, and from that day the Sun has never left her. There is no darkness. There is always light. And then the heavens within the ring-pass-not responded to the light of Sirius which, passing through the sea of Pisces, lifted the fishes into the heavenly sphere² and thus a lesser triple light appeared.'

'I am the densest point of all the concrete world (Capricorn. AAB) I am a tomb, I also am the womb. I am the rock which sinks itself into the deep of matter. I am the mountain-top on which the Son is born on which Sun is seen and that which catches the first rays of light. To me a Messenger³ comes forth and says "the Dayspring from on high is on the way, sent by the Father to the Mother". Upon his way into this nether star we call the Earth he stopped at a bright sun where shines the light of love⁴ and there received the accolade of love. So thus he brings bright gifts to man.'

¹ The fish-goddess, the symbol of Pisces.

² Uranus.

³ Mercury.

⁴ Sirius.

Sirius is 'our parent system' — not a father or a mother, but the two in fusion. That 'parent' makes for us abundant provision:

'The great law of Sirius, the Law of Karma, on the third sub-plane of the cosmic mental plane, really controls our Logos, and his actions, in the same way as the ego — in due course of evolution — controls the human personality.' But 'identity ever remains'.

'The main stream of energy enters at the top depression in the solar sphere and passes through the entire ring-pass-not, bisecting it into two halves. With this stream enters that group of active lives whom we call the "Lords of Karma". They preside over the attractive forces and distribute them justly. They enter, pass to the centre of the sphere and there (if I may so express it) locate, and set up the "Holy Temple of Divine Justice", sending out to the four quarters of the circle the four Maharajas, their representatives. So is the equal armed Cross formed — and all the wheels of energy set in motion.'

'These five streams of living energy (the one and the four) are the basis of the onward march of all things; these are sometimes esoterically called the "forward-moving Lives". They embody the Will of the Logos.'

'Though we are merged with the whole, we do not lose our identity, but forever remain separated units of consciousness, though one with all that lives or is. In like manner, our Logos loses not his identity, even though he forms a part of the consciousness of the Logos of Sirius. In his turn, the Sirian Logos forms one of the seven Grand Heavenly Men, who are the centres in the body of One of Whom naught may be said.'

Mental — Feeling — Physical

'The system of the Sirian Logos is on the cosmic mental plane. Sirius is the emanating source of manas. The Sirian Law of Karma, or cosmic fixation, is the law of the cosmic mental plane and controls the corresponding law in our system. The Sirian Logos is to our Logos what the human ego is to the personality.' Causes arising in Sirius, 'at the beginning started systemic Karma which, once in effect, constitutes that which is

alled Karma in our occult and oriental literature.'

DK has pointed out that truth, beauty and goodness are great entities. Is it possible that they are embodied in the three lower cosmic planes, and that we might be able to discern their placement conclusively?

'Our Logos himself, the heart of his system, is on the cosmic astral plane; he is polarized there. Just as the units of the fourth creative Hierarchy, the human, are evolving through the use of physical bodies, but are polarized at this time in their astral vehicles, so we have seen that the objective solar system forms the physical body of the Logos, though his polarity is in his astral body.'

'The devas, who are the sumtotal of the astral light, of an inconceivably advanced evolution — the agents of the Karmic Lords — emanate from a great force centre which we generalize by calling it by the name of the sun Sirius. Through the devas God sees. Sirius — kama-manas — the cosmic astral plane — the systemic astral plane — make a close interlocking chain.' And a fiery thread descends to the field of Kurukshetra.

But to fulfil the affirmation — 'Thy will be done on Earth' — we must take another step from astral or feeling aspects to the physical and all the way to its seventh or lowest subplane. Students were first told by HPB, that in our evolution we have reached and passed the most concrete point. This is becoming increasingly evident. We are moving toward subtlety, the etherealness. There is however 'no consciousness on etheric levels'. But what we can see of the ascent into which we have swung is but an infinitesimal filament toward the alignment of the far distance when future man will no longer need the dense world.

Our solar system, an exemplar of the second or building aspect, is the most concrete of the three which form part of our immediate study frame. Hence concretization is an outstanding characteristic of all manifestation within it and the ability to concretize wisely is cultivated by the world

server. Every impulse in the system must — some time, somewhere, directly or indirectly — take concrete form.

One of the extraordinary features of this teaching concerning Sirius is that it presents us with such an amplified discussion — comprehensible chiefly in theory, but in generous measure in actuality — of a ring-pass-not reaching far beyond our system, wherein the Lord of the Lords of Karma occupies the 'point within the circle', the 'periphery' of which in our conscious thinking, is inclusive of 'human nature's daily food' in our earth life.

Thus is highlighted 'the immanence of the cosmic psychic rays'. This is the underlying theme of the *Treatise on Esoteric Astrology*.

The Tibetan informs us as follows: 'Close to our Earth, on the road to rebirth, is a great life in process of taking form. Reference will be found in the *Treatise on Cosmic Fire* to an avatar from Sirius who comes to bring about certain planetary effects. This life is not that avatar but is in the nature of forerunner — of a St. John the Baptist, who baptiseth with water (astral emanations) and the Holy Ghost.'

In discussing these supernal messengers he tells us that:

'Owing to the material nature of our solar system, their advent is literally the appearance in a physical form of a spiritual being who is fully conscious.'

'The effect of such a visit as that of the Avatar from Sirius is seen as the sumtotal of civilization and culture, viewing these from the standpoint of the entire system and in one flash of time.'

Here is the apotheosis of concretization, for the range of our detailed applicable study. And we do not need to constrict that word 'visit' to the ring-pass-not of little planet Earth.

Rods of Initiation

'Sirius is the home of that great Lodge to which our fifth initiation admits a man and to which it brings him as an humble disciple. The rod of initiation wielded by the Logos

of the solar system — the “Seven-fold Flaming Fire” — was confided to our Logos by the Lord of Sirius and sent to our system from that radiant sun’.

In *Initiation Human and Solar* we are told of this solar rod: ‘At the planetary initiations the rod of power, wielded by the Solar Logos, is charged with pure electrical force from Sirius, and was received by our Logos, during the secondary period of creation, from the hands of that great entity who is the presiding Lord of the Lords of Karma. He it is who is the representative in the solar system of that greater brotherhood on Sirius whose Lodges are found functioning as the occult Hierarchies in the different planets. Again, he it is who, with the Solar Logos to assist him, invests the various initiators with power, gives to them that word in secret which enables them to draw down the pure electric force with which their rods of office must be charged and commits to their keeping the peculiar secret of their peculiar planetary scheme.’

Cosmic Influence and Solar Initiations

‘All that can be done here in dealing with this profound subject is to enumerate briefly some of the cosmic influences which definitely affect our earth and produce results in the consciousness of men everywhere and which, during the process of initiation, bring about certain specific phenomena.

‘First and foremost is the energy or force emanating from the sun Sirius. If it might be so expressed, the energy of thought or mind force in its totality, reaches the solar system from a distant cosmic centre via Sirius. Sirius acts as the transmitter or the focalizing centre whence emanate those influences which produce self-consciousness in man. During initiation, by means of the rod of initiation (acting as a subsidiary and transmitter and as a powerful magnet) this energy is momentarily intensified and applied to the centres of the initiate with terrific force; were it not that the hierophant and the two sponsors of the initiate pass it primarily through their bodies, it would be more than he could stand. This increase of mind energy results in an expansion and an apprehension of the truth as it is, and is lasting in its effects.

It is felt primarily in the throat centre, the great organ of creation through sound’.

Just as the mighty law of attraction and repulsion ‘holds our planets revolving round our central unit, the Sun’, so fundamentally this phrase ‘describes the compelling force of attraction that holds our solar system to Sirius’.

The Path to Sirius

We can stretch our awareness again, to receive something of what the Tibetan Teacher offers in references to the cosmic paths:

Path Four

‘Very little may be communicated about this Path and the curiously close relation between it and the Pleiades can only be mentioned, further speculation being impossible. The bulk of liberated humanity goes this way, and the prospect holds out glorious possibilities. The seven stars of the Pleiades are the goal for the seven types and this is hinted at in the book of Job, in the words, “Canst thou bind the sweet influences of the Pleiades?” In the mystery of this influence and in the secret of the sun Sirius, are hidden the facts of our cosmic evolution and incidentally, therefore, of our solar system’.

‘This Path is of all the Paths the most veiled in the clouds of mystery. The reason for this mystery will only be apparent to the pledged initiate, though a clue to the secret may be gained if it is realized that in a peculiar and esoteric sense the sun Sirius and the Pleiades hold a close relation to each other. It is a relation analogous to that which lower mind holds to higher mind. The lower is receptive to, or negatively polarized to the higher. Sirius is the seat of higher mind and mahat (as it is called, or universal mind) sweeps into manifestation in our solar system through the channel of the Pleiades. It is almost as if a great triangle of mahatic energy was thus formed.’

Sirius transmits energy to our solar system via that:

‘... sevenfold brooding Mother, the silver constellation, whose voice is as a tinkling bell, and whose feet pass lightly o’er the radiant path between our worlds and hers.’

'Curiously enough it will be through a comprehension of the human antahkarana, or the path which links higher and lower mind and which is constructed by the thinker during the process of evolution, that light on this abstruse matter will come. There is (in connection with our planetary Logos) just such an antahkarana, and as he builds and constructs it, it forms part of the fourth Path and permits the passage of the bulk of our humanity to this distant objective, and this without obstruction. A clue to the nature of this Path and as to the reason why so many of the hulan Monads seek this particular stream of energy lies in the right understanding of the above suggestion.

'The initiates who tread this way are primarily those of the fourth order and the sixth. As earlier pointed out, this is the Path that the "Lords of compassion" most frequently follow, and at this time the Egyptian Master and the Master Jesus are preparing themselves to tread it. The mystics of the Occident who have come into incarnation during the past one thousand years are a peculiar group of egos whose impulse is towards this type of cosmic energy. In this system they have developed certain basic recognitions and the "ecstasy" of the occidental mystic is the germ, latent within him, which will some day flower forth into that cosmic rapture for which we have as yet no name.

'Cosmic rapture and rhythmic bliss are the attributes of the fourth Path. It is a form of identification which is divorced from consciousness altogether. The reason also why the majority of the sons of men follow this Path lies in the fact of the numerical position. These units of the fourth kingdom, the bulk of the fourth creative Hierarchy on this fourth globe of the fourth scheme in a solar system of the fourth order are innately compelled to seek this fourth way in order to perfect themselves. They are called the "blissful dancing points of fanatical devotion". This is as near as we can get to the true description. They have also been described as the "revolving wheels which turn upon themselves and find the open door to perfect bliss".

'The energy of Path 4 reaches us from Sirius via the Sun. This must be understood as a blind behind which one of the signs of the zodiac veils itself.'

This suggests Leo, of which for all aspects — orthodox, esoteric and hierarchical — the Sun is given as ruler. But it is said that 'Another type of energy reaches man from the Pleiades, passing through the Venusian scheme to us, just as the Sirian energy passes through the Saturnian.'

The Festival of Leo

'The energies coming from the sun Sirius are related to the love-wisdom aspect or to the attractive power of the Solar Logos, the soul of that great being. This cosmic energy is related to the Hierarchy. You have been told that the Great White Lodge on Sirius finds its reflection and a mode of spiritual service and outlet in the Great White Lodge of our planet, the Hierarchy.'

But an inclusive frame showing the transmission of energies, is given as 'Three lines or streams of energy in man'. In this frame Sirius is placed under the second aspect, of love-wisdom and consciousness; with the Great Bear, first aspect, will, purpose, spirit; and the Pleiades — third aspect, active intelligence, the pure love energy coming down through the planes to Hierarchy, the planetary heart centre. There are fusions of these energies in descent. In this particular diagram the third aspect is transmitted to humanity and the planetary ajna centre. This is important and apposite for us as servers because we are told that the planetary ajna centre is being formed by the New Group of World Servers, the Earth entity of loving service created by man.

Whatever we can extract in our small comprehension from the vast vistas of thought reviewed in this study, comes to a focus in our consideration and experience of the August festival.

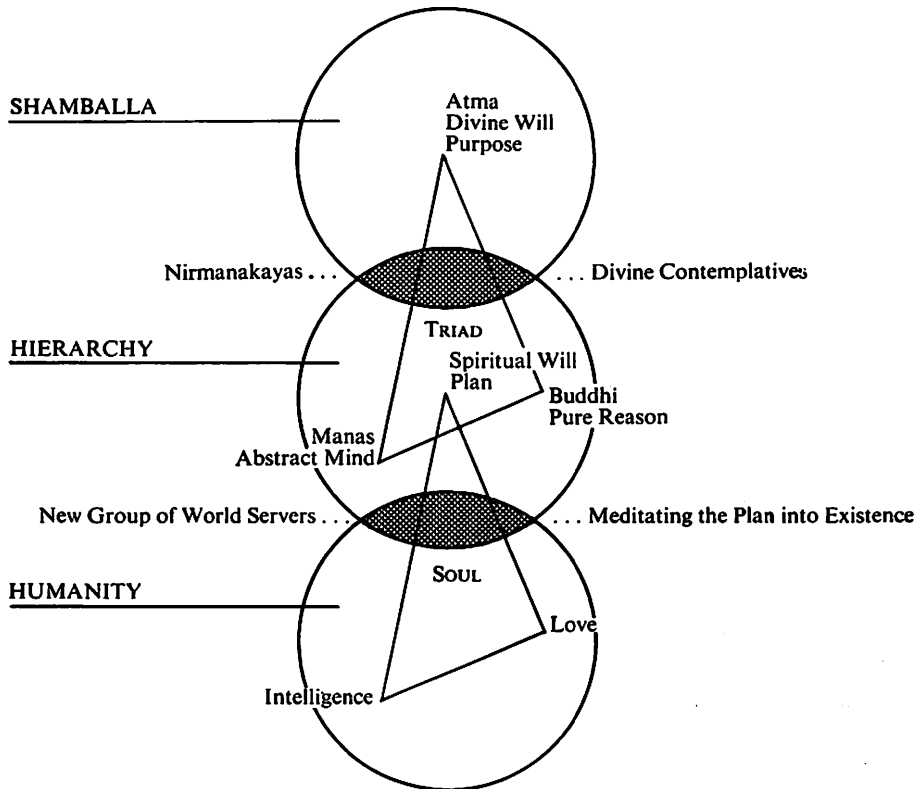
'Later, when the new world religion is founded and is working, we shall find that the major, monthly festival in August, held at the time of the full moon, will be dedicated to the task of making contact via the Hierarchy with Sirian force. Each of the months of the year will later

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The Way to Shamballa

“The simplicity of the soul opens the Way to Shamballa.”

The Way to Shamballa is through Atma (divine will and purpose). The way to Atma, the “altar of sacrifice,” is through the “inner court” of Buddhi (pure reason, divine love) and the “outer court” of Manas (abstract mind, divine light). This is the province of the Triad, reached by way of the courtyard (the simplicity) of the soul — the jewel in the lotus — through its three ante-rooms, the petals of knowledge, love and sacrifice.



“Simplification proceeds rapidly as one nears the goal of the spirit. Will ever concerns itself with the essentials and not with the details of manifestation. Love concerns itself with transitional, evolutionary fundamentals, whilst intelligence concerns itself with the detail and its coherent co-ordination in response to the impulse and attractive force of divine love and the dynamic impulse of the spirit.

“A group of disciples must be distinguished, as I already told you, by pure reason which will steadily supersede motive, merging eventually into the will aspect of the Monad, its major aspect. It is, technically speaking, Shamballa in direct relation with Humanity.”

DJWHAL KHUL

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be dedicated (through accurate astrological and astronomical knowledge) to whichever constellation in the heavens governs a particular month, as Sirius governs Leo.'

There has been evident in recent times a great enhancement of the power of Earth group discipleship, therefore, among disciples a greatly increased power of recognition. May it not be that the Christ and the Masters already seek to bring through to our highest level of receptivity, the Sirian force, and will attempt to do so at the Leo full moon of August 1960?

The Leo full moon period may be thought of appropriately as The Festival of the Human Person, the child of God who when purified and awakened in the fires of the wheel becomes a son of God, as an Aquarian world server, and takes his place in the planetary group of those who can help in occult work at these cyclic moments. The antahkarana is a two-way passage. Our Earth evolution begins to fulfil itself, and as it flowers on the return journey toward the father's house, sons of Earth bring their gratitude and the fruits of their labours to the lighted rainbow bridge.

'The light descended on the waiting sphere and lit the galaxy of little lights upon the Earth.'

We are all knowingly part of that galaxy else we would not be concerned with these exalted subjects. Standing in the light of that fact we can by virtue of invocation in group form, with focused, spiritual will, hold, — steady and aloft — a magnetic field at the time of the August moon.

(Quoted passages are from writings of the Tibetan.)

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humanity, so that the activity of the divine plan is automatically restored on the human scene and comes into prominence. This final part is akin, in the sense of being the pale whispering reflection, to the legendary initiation ceremony of refusal, where the adept is said to confront the entire activity of material force, the so-called black lodge or brothers of shadow, and point blank refuses it any recognition whatsoever, taking his stand literally and actually on the Godhead; thus

The Fullness of Time

by

James Stephens

*On a rusty iron throne
Past the furthest star of space
I saw Satan sit alone,
Old and haggard was his face;
For his work was done and he
Rested in Eternity.*

•

*And to him from out the Sun
Came his father and his friend
Saying 'Now the work is done
Enmity is at an end'.
And he guided Satan to
Paradises that he knew.*

•

*Gabriel without a frown,
Uriel without a spear,
Raphael came singing down,
Welcoming their ancient peer;
And they seated him beside
One who had been crucified.*

•

demonstrating the fact of one life — one power — one work.

And so it is that the fabled tree of Brahma grows and flowers and in due season bears rich fruit. This is the tree that in the pictured formulas or symbolic teachings of the initiates has its roots in heaven and its flowers on earth. And it is this formula that is enunciated by the Christ before all disciples, scattered through time and space though united by purpose; 'I am the vine, ye are the branches'.

THE FORERUNNERS

by Blodwen Davies

Sir Albert Howard

1873 - 1947

'It needs . . . a refined perception to recognize throughout this stupendous wealth of varying shapes and forms the principle of stability. Yet this principle dominates . . . by means of an ever-recurring cycle which, repeating itself silently and ceaselessly, ensures the continuation of living matter. This cycle is constituted of the successive and repeated processes of birth, growth, maturity, death and decay. An eastern religion calls this cycle the Wheel of Life and no better name could be given to it. The revolutions of this Wheel never falter and are perfect. Death supersedes life and life rises again from what is dead and decayed.'

ALBERT HOWARD IN INDIA.

THERE is a tide running in human consciousness against the forces of fragmentation of life, whether in politics, religion, science, education or anywhere else. An ideal of wholeness, or synthesis, a search for the principles of unity, co-operation, sharing, is influencing us all in many unsuspected ways. The objective is the achieving of the life more abundant.

All Forerunners work to overcome fragmentation. We cannot evolve in countless parts and pieces. The paths may be many but the goal is one goal, the heritage of all. So we find Forerunners in every area of human effort, the signature of their work being a sense of synthesis. Albert Howard found his clues in the sick topsoil of the world, which had become a victim of our materialism.

He was the son of a Shropshire family with a long history of good farming. Born in 1873, he had arrived just in time to be carried by the floodtide of new scientific excitement into the field of research at the turn of the century, a time so rich in the fruits of laboratory achievements. He went to Cambridge and was one of a brilliant group of students in the natural sciences. He graduated as the first to win the Cambridge Diploma in Agriculture. He began his career as a laboratory research worker in Barbados. Later he called himself a 'laboratory hermit'.

The Christian West with its roots in Hebrew culture had always repudiated the ancient wisdom of the East as outside its ring-pass-not of knowledge, despite the fact that the Wise Men from the East had brought symbolic gifts and homage to the Child. Mother Earth was dismissed as a heathen concept. The West, in due time, enthroned science in her stead. As an eastern teacher once said, "the degrees of ignorance are infinite." The Forerunners are those who whittle down the ignorance bit by bit.

The Wheel of Life

One lost truth, retrieved in our times, concerned Mother Earth's Wheel of Life, the concept that growth and decomposition are two sides of one coin, and that birth, growth, maturity, death and decay are all essential to the Wheel of Life. Without decomposition, life on Earth would be impossible. Forests would be smothered in their fallen leaves and the bodies of animals and men would by now leave no land for the living. Immortal spirit is constantly changing its forms and the wastes of evolution return softly to their component parts in the earth's green mantle, as humus, to which all things, organic and inorganic, contribute. It is a natural body, a composite entity with complex colloidal systems, chemical and biological properties, all essential to life on this planet.

Agriculture was one of the last fields of human activity to come under the scrutinizing eye of western science in the 19th century. In 1840 Liebig published a paper on the chemistry of the soil. He was a famous chemist who had analyzed samples of soil, discovered what elements were lacking and suggested the chemicals to be added to the sick soil. And so the age of chemical husbandry was born. It was a hundred years before the tyranny of the chemical factory was challenged on scientific levels. Albert Howard played the role of David and charged his sling with humus in his attack on the chemical giant.

To achieve his objective, Liebig had to demolish the idea of humus. Peering into his test tubes, he announced that humus was unnecessary. Until Albert Howard began to work as a botanist in Barbados, the fate of the earth's precious few inches of topsoil was in the hands of the chemical industries that produced artificial fertilizers, insecticides and sprays. Shortly before his death in 1947, Howard summed up the situation in a paragraph:

'The earth's green carpet is the sole source of the food consumed by livestock and mankind. It also furnishes many of the raw materials needed by our factories. The consequence of abusing one of our greatest possessions is disease. This is the punishment meted out by Mother Earth for adopting methods of agriculture which are not in accordance with Nature's law of return. We can begin to reverse this adverse verdict and transform disease into health by the proper use of the green carpet — by the faithful return to the soil of all available vegetable, animal and human wastes.'

That was also the summing up of half a century of thought and effort he had put into his life of world service. In recognition of that service he then bore the title of knighthood, conferred on him on his return from a grateful India.

In Barbados, part of his duty was lecturing to land workers. Then it was he realized the faults in the research system. He had no land to work. He could not follow his own advice. But he did realize the urgent need there was for original research in which land and laboratory worked in unity.

He returned to England to study the problems of hops, for the growers were struggling with diseased plants and poor crops. The male hops had been banished from the fields as a probable source of disease. After scientific investigation, Howard felt the order of Nature had been violated. He suggested the return of the male hops as a first step. The results were astonishing, in health and production.

Lord Curzon, then Viceroy of India, was organizing an Agricultural Research Institute. Howard's youthful success attracted his attention and he asked him to go to Pusa in India. Seventy-five acres of the Pusa estate remained unallocated. When Howard asked for the land and got it, he accepted the post with enthusiasm.

An Ideal Marriage

His marriage was an ideal one. His wife was Gabrielle Matthaei, a scientist, a graduate of Cambridge and a remarkable woman whose work dovetailed so precisely with his that none could tell where the work of one or the other began or ended. He was Economic Botanist for all India and she became his personal assistant. Her work became so important that she was named Second Economic Botanist. It was Mrs. Howard who, before her marriage, in a note to him, stated the principle that the plant knows nothing about the divisions of science. She specialized in the transpiration and respiration of plants and in soil aeration.

They went to India in 1905 where their careers fell into three phases, first at Pusa, the research centre, later at a large farm at Quetta, and then at last at the Indore Institute which Howard created in 1924 and had under his own control.

At Pusa, Howard discovered that the neighbouring cultivators, who knew nothing of the chemical industry, kept their ancient farms remarkably free from disease and insects. He followed their methods, used their implements, and called them his professors. He proposed nothing beyond their experience or pocket-books. He was soon convinced that the Indian cultivator's knowledge of his craft was far from superficial but was

detailed, comprehensive and exact. The vernacular languages were rich in words describing types and qualities of soil, proving a greater knowledge of the soil than western agriculture. Soil classifications went back to the time of Akbar. Using their methods Howard grew healthy crops which, fed to his oxen, kept them so resistant to disease that he allowed them to rub noses with cattle having foot-and-mouth disease, and they were unaffected. He conceived the idea that the birthright of every plant is health. The idea dominated him for the rest of his life, while he sought for scientific understanding of the processes of health in plant life.

Howard learned about the Wheel of Life in India, but beyond India lay China with at least four thousand years of agriculture on land still so fertile that it produced two or sometimes three crops a year and sustained a most dense population. How did they do it? Howard studied Chinese methods of composting all waste materials. To this study he took two important concepts. First, his ideal soil was a patch of forest floor where Nature's composting took place, with vegetable and animal waste materials. He was a mycologist and his second concept was that of mycorrhizal association, the relationship between fungi and roots. Not very much was known about this association but Howard was absorbed in its possibilities. Humus is a vast activity of micro-organisms. It is dynamic, constantly bringing forth the means of life for all organic things. The natural fertility of the soil, which it makes possible, is a point of balance between growth and decay.

At Indore, Howard brought together the knowledge of the West and the wisdom of the East. He used all available scientific data on mycorrhizal association and all the ancient oriental practices of Chinese composting. The end result was the Indore Process for which he is best known, a method of making humus on any farm or plantation, in East or West, without artificial chemicals. It could be produced in vast quantities, turned into the soil, and all the microflora and microfauna Nature employed could be turned to the service of man. As soon as the methods

were published he advised the use of humus in every area in which scientific help was required; wheat, rice, tobacco, indigo, cotton, hemp, oil seed and so on.

But it was his work with tea that provided the dramatic evidence that his theories were fundamental. Tea growing was in difficulty, too. The growers began to use humus and the early reports were so astonishing that Howard was concerned. Humus should improve the soil. It was not intended to act directly on the plant. When he investigated he found the growth was certainly exuberant. What had happened?

To the Roots

Botany as a science had been concerned with stems, leaves and flowers, but not with roots or the soil in which they grew, or aeration. Howard went to the roots. Then came one of those exciting and unbelievable moments in research. He found at the tea roots 'numerous tufts of healthy looking roots associated with foliage and twigs much above the average'. Under the microscope the young roots disclosed that their cells were 'literally overrun with mycellium . . . a network of filaments of fungus which inserted themselves into the young roots of tea and there the digestion of proteins and carbohydrates was soon observed in laboratory experiments'. This happened only with natural humus. In infertile soil or soil treated with chemicals, the precious tufts did not appear. Howard believed the tea plant had originated as a forest shrub; the tufts of roots had been latent until soil conditions were provided in which they could function naturally and to their capacity. Within five years, five million tons of humus were being made annually in India and Ceylon alone on the tea plantations, and chemical fertilizers had been discarded.

In 1931 Gabrielle Howard died and her husband could not live in India without her. He had challenged the principles of chemical husbandry, he had posed great questions still to be answered by biochemistry and medicine, he had opened new doors to vast and broken-hearted man. areas of the unknown. But he was a lonely

On his return to Britain he was appalled at what he saw. He had worked 7,000 miles away on tropical problems and his homeland had paid little attention to what he had achieved. So instead of a quiet retirement, with title and honours, he began a crusade with tongue and pen. He went from country to country preaching the gospel of organic husbandry and the health for plant, animal and man that would accrue from it. In the U.K. the Soil Association established research farms, and municipalities experimented with composting of waste materials. In other countries, too, societies were organized, magazines founded and movements were launched such as the Land Fellowship in Canada. Everywhere the chemical industry and the entrenched scientists employed in state research organisations, dodged the truth. But the new movement became an international voice of conscience.

Sir Albert Howard died in 1947. The cause to which his life was dedicated is his living memorial. Research is moving from disease to health, and normal, natural health in the soil, in the vegetable and animal kingdoms, and in humanity, all one chain of health, is now the lodestone of pioneers in science. Reverence for Mother Earth and homage to the Wheel of Life are being integrated into western thinking. Continuity of relationship from atom to adept, an esoteric concept, is being slowly accepted as a factor in agriculture and medicine. Many millions of acres of land, all round the world, are now cultivated according to his principles. We are in the midst of a food and health crisis, with millions dying of hunger and of malnutrition. 'Why,' asked Sir Albert, 'has civilization proved such a disastrous failure? The answer is simple. Our industries, our trade, our way of life has been based first on the exploitation of the earth's surface and then on the oppression of one another, on banditry, pure and simple.' He believed that half the diseases of humanity could be eradicated by organic husbandry. 'In all future studies of disease we must . . . begin with the soil. This must be got into good heart first of all and then the reaction of the soil, the plant, animal and man observed. Many diseases will then automatically disappear . . . Soil fertility is the basis of the public health system of the

future and of the efficiency of our greatest possession — ourselves.'

His theories are spreading, his practices growing, and science is moving to his support.

•

'When microscopic vision fails we have still to explore the realm of the invisible. I have been able to make the dumb plant the most eloquent chronicler of its inner life and experience . . . The barriers which seemed to separate kindred phenomena will be found to have vanished, the plant and the animal appearing as a multifiform unity in a single ocean of being.'

SIR JAGADIS CHUNDER BOSE in
Plant Autographs and Their Revelations

' . . . Through death, a great at-one-ing process is carried forward. In the "fall of the leaf" and its consequent identification with the soil on which it falls, we have a tiny illustration of this great and eternal process of at-one-ing, through becoming and dying as a result of becoming.' *Treatise on the Seven Rays*, p. 173.

'In days to come it will be realized that the health of man is dependent upon the health of all allied evolutions and upon the co-operative action and full expression of the matter of the planet. . .'
Cosmic Fire, p. 78.

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What is Art?

by Marcia Roof

Art is a kind of language, but what does it communicate? It seeks equally to illumine ugly reality and ideal beauty, the drab and the gay, the humble and the magnificent. But in doing so, what is its unique task?

ART is not easily defined. One might almost say that its essence lies in its very indefinability. Perhaps that is why those who wish to elucidate its principles usually begin by discussing all the things it is not. In this way it can be demonstrated that art is not the same thing as craft, magic or entertainment, even if it shades into these. That is to say, it is not an activity in which specific means are employed to attain a preconceived end as in carving a chair, producing a T.V. show, extolling the virtues of democracy or chanting spells to bring down rain. Quite possibly any one of these things can ultimately become an art. For history and anthropology show that virtually all art began as craft or as magic and is rooted in man's need to gain control over material and immaterial forces of nature. But the modern concept of art is as different from this kind of pragmatic goal-oriented activity as the cultured man is from the savage.

Art is a way of knowing, an expansion of consciousness which is at the same time an act of psychological integration. Both in production and appreciation the control it demands is self-control, and the goal self-realisation. In the end the value set on a masterpiece of painting, poetry or music lies not so much in what it expresses of its creator—whom we never really know—but in what it expresses of ourselves.

Perhaps one of the most frequent misconceptions people have about art is to expect that it must 'say' something. It is true that art is a kind of language, a means of communication, but what it communicates is not extraneous to its own nature. Rather we see more clearly what the artistic object is of itself—and through it what life is. As Emerson said of beauty, art is its own excuse

for being. Ideally whatever truth is expressed is that of its own inherent unity and not some extraneous principle working through, however worthy such superimposed ideas may be.

Among fiction writers it is almost axiomatic to say, 'good ideas make bad writing'. One need only look at much of what we see of communist art to realise that even the most idealized pictures of collective farms and apple cheeked children are in no sense of the word artistic creations. When writing or painting becomes propagandistic in a deliberate effort to influence others to do something, it is artificial—not art but craft. Or as the poet MacLeish puts it, 'a poem should not mean, but be.' This is the essence of the ceremonial Zen Buddhist arts of flower arrangement, archery, ju-jitsu and tea drinking in which each act is performed reverently and with total concentration upon extracting the quality or flavour of each moment. Propaganda aims at efficiency, converting the largest number of people with the least possible expenditure of effort. But art works in precisely the opposite way. The utmost amount of energy is concentrated upon the smallest detail in order that it may be fully understood. The Chinese Taoists with their discipline of silence and empty spaces sum it up with the statement, 'the way to do is to be'.

Art may be called indefinable but this is not at all the same thing as thinking that a specific work of art can be indefinite. On the contrary the whole purpose of art is to particularize and give concrete form to that which previously was unexpressed and inexpressible. In this sense it is just the opposite from science which abstracts laws and rules out of particular facts. Scientists

strive to isolate universal principles and to deal with them apart from any objects to which they might apply. But the artist can never really separate the concept from that which gives it form. He seeks to demonstrate universal truth not as an abstract formula like $x = y$, but as it exists in the specific thing at hand, to show the whole which makes the fragment meaningful. That is why Mendelssohn said, 'What any music I like expresses for me is not thoughts too indefinite to clothe in words but too definite'. Which is to say that one can never precisely describe music or any other artistic object as, for example, one can describe a geometrical theorem. If it could have been said differently it would not have that complete individuality that makes it art. The artistic creation is the outcome of a unique relationship between a general principle and the form which most perfectly embodies it. It has, therefore, its own inevitability and can never be duplicated nor said in any other way.

Art is a Paradox

In a sense all art is a paradox. Its construction is limited by convention and the laws of form, yet the range of variation is unlimited. The higher the art form the more complex the rule system and consequently the more scope it allows for individuality. A person gulping down a cup of tea differs in no essential respect from ten thousand others engaged in the same activity. But a Japanese devoutly performing the tea ceremony over a period of four hours becomes an artist, a unique exponent of a living tradition. All creatures procreate. But only as rules and restraints are imposed in such matters as place, time, choice of partner, etc., does love-making become an art permitting individual self-expression.

The psychologist, Seashore, spent a lifetime analysing the voices of the world's foremost singers, studying them with every kind of scientific measuring device in order to pin down the essential quality that made them great artists. In the end he found that it was not because their voices were so absolutely pure and on pitch—they weren't. They slid up to notes and all showed periodic changes

in pitch, intensity and timbre in sonance, a phenomenon known as the vibrato. From his research Seashore concludes that 'the medium of musical art lies primarily in artistic deviations from the fixed and regular'. This, of course, doesn't mean that the singers do not abide by the rules. All successful performance rests upon the mastery of fundamental skills. But in artistic production these skills are so integrated that in the act of giving there is no consciousness of technique as such. Somewhat the same idea was expressed by the diplomat who on being asked if it was necessary to know Latin and Greek to become a statesman replied, 'no indeed, it is quite sufficient to have forgotten them'. Or as Leonardo Da Vinci put it, 'strength is born of constraint and dies in freedom'.

The element of freedom exists in all art just as it exists in human life. But it is won not by avoiding rules but by accepting and working through limitation. Essentially freedom is power—the power to be what one is. All power is harnessed through restraint, just as a dam blocks a river and so makes possible the generation of electric power. The power which the artist achieves is, however, of a different order from that which the scientist or magician utilises. The scientist is seeking mastery over the elements, to control and bend them to his will. In this there is a distinct duality between the one who aims at positive domination and the inert matter which is subjected to his demand upon it. Ends and means are separately conceived, and likewise planning and execution, so that according to the technical definition the scientist applying his knowledge is a craftsman. But for the creative artist power comes not through mastery over his materials so much as by fulfilling the potential inherent in the substance with which he works. He does not try to overcome anything but rather in submission to the laws of form works with and through them. He is the creator but at the same time is recreated by a higher power which reveals him to himself. Like the Hindu sculptor whose words are preserved in a copperplate inscription in the Kailasanatha temple at Elura, he exclaims in wonder: 'O how did I make it?'

Just as no man ever won freedom from the pull of earth by attempting to overthrow the law of gravity, by forming anti-gravitationist clubs or by making speeches against it, so no artist ever created anything by breaking rules. But as men working within a larger context of natural law have succeeded in creating aeroplanes that transcend gravity, so the artist co-operating with the rules of his art becomes no longer bound by them.

Art, then, is indefinable simply because it is not limited to rule and to that which is definite and known. While it is essential that the aesthetic production should have a specific form constructed according to law there is always something more, that elusive extra quality which guarantees the margin of freedom that makes it a unique creation, a living whole. Just as the child, the product of the relationship between father and mother, is still a complete individual in himself, so the artistic offspring comes into being through the relationship between opposite polarities and yet has its own integrity.

To press the analogy one can say that the mother of all art is matter, the particularized concrete sensory world of nature. The father is spirit, all that which is universal, abstract, intangible. The pole of spirit is absolute unity, that of matter absolute diversity. Out of the relationship between these eternal opposites is born what we call soul or consciousness. The qualities for which we look in art such as truth, beauty, compassion are all soul qualities. They exist in consciousness whether of the individual or of God himself. They are aspects of the relationship between the one and the many. Goodness, beauty and truth are, then, as much of divinity as any form can express, divinity being the essential wholeness of the universal life which the part reflects.

A work of art may be appreciated simply because it gives rise to pleasant sensations: that is because the colour red tickles the eye or because a certain smoothness of marble feels good. On a higher level satisfaction may be taken in the harmonious relationship between parts which seem in some mysterious way to fit together. But the highest purpose

of art is to show forth a unity which gives meaning to every part within the whole. The Hindus have a saying that divine realization is not, as some claim, like a drop of water merging into the sea but is rather as though the whole sea were pouring into that one drop. So in the artistic masterpiece an entire universe of feeling is focused and made known.

Therefore goodness, beauty and truth as aesthetic values are not absolutes but eternally transient. Like the flame, the flower, the fragrance of incense and mortal love they are forever changing and forever real. In so far as they are in every moment renewed to live again they exist. Art too is real, not as it is found in museums, locked in words or stone but as it is recreated in the ear, eye and heart of the beholder.

Beauty and Terror

Art does not, however, turn away from the ugly reality for the sake of some remote ideal beauty. Rather it seeks to illumine even the lowliest subject and to make it meaningful within some larger context. There is nothing so drab, so lowly, so unlovely that compassion cannot make it significant. That is why the greatest artists seemingly are compelled to wrestle with the most difficult subject matter and why so often the public not yet trained to understand is repelled by the effort to regenerate previously irreconcilable aspects of life. The poet, Rilke, may have had something like this in mind when he said, 'beauty is but the beginning of terror we're still just able to bear'. Hindus and Buddhists achieve this fusion of beauty and terror in their horrific deities, images with black faces, garlands of skulls and leering eyes. This too is the problem with which modern artists are grappling with their terrific dissonances, their deliberate cult of all that seems ugly, senseless and even obscene. One feels that many have failed, not because these subjects are unworthy of being treated but because the artists themselves have not proved great enough, because they have not been possessed of enough compassion and true humanity to redeem their material. Still they must struggle with it because it is the substance of life today and

whatever an artist does, in the last analysis it must be to intensify, interpret, clarify and glorify life.

But this struggle with the dark and negative side of existence is not a problem that concerns only the so-called artist. Every creative person must sooner or later turn and face his own shadow. That is why in every age and civilization we find legends of the great world saviours coming down to earth to redeem mankind, and in the final resolution of their mission descending even into hell. Christ descended for three days before the crucifixion, so the Bible tells us. The Buddha did battle with the forces of Mara or evil all the night before his final illumination. Then there is the story of the man who asked his teacher, 'what is the difference between an angel and an archangel?' And the answer came back: 'An archangel is one who has descended deeper into hell.'

Therefore the greater the man the more complete is the integrity he demands of himself and his work. He does not — cannot — avoid facing any aspect of life no matter how horrifying or terrible it may seem. This may be one reason why so many geniuses have made such wrecks out of their lives. They endeavour to make sense out of what seems senseless chaos, to show how darkness and light are equally essential for the one picture and that both are necessary for clear seeing. In resolving harmony out of previous conflict they endeavour to unite tremendously powerful opposing forces. But by placing themselves in the middle they take the chance of being pulled apart instead—and often they are. Still it has to be done because there is more power in dissonance resolved than in any sweet agreement of sounds. Only through the opposition of positive and negative polarities can a battery generate electricity, or a lightbulb release its light.

In nature variety is everywhere but similarity is hidden. It is up to the artist, whatever his field, to discover and imaginatively to express this unifying principle which lends coherence to the many disparate parts. This unity is not, however, mere uniformity — quite the opposite. That is the mistake all

totalitarian governments make, to confuse the organic unity of the whole with the superficial uniformity of the parts. The true democracy like the true artist works in exactly reverse fashion. The greater the diversification among the parts the greater the richness and power of the whole, providing these parts can be rightly integrated. That is the story of biological as well as spiritual evolution. The increasing specialisation of the parts makes possible ever higher orders of consciousness. *E pluribus unum* — out of many one.

This too is why the universe which is the sum total of all biological and spiritual evolution is the greatest artistic masterpiece we know, and God (whatever he may be) the supreme creator. People sometimes ask if a natural object such as a sea shell, a flower or a piece of driftwood can be considered a work of art. Most aestheticians seem to feel that these things are not art because not consciously created. But this argument falls down if one conceives of these and all objects as productions of a divine imagination. Then they are not only works of art but the prototypes for all our creative endeavour. Not that man should necessarily endeavour to represent them as they are, or seem to be. Representation is a technique or craft and therefore hardly classifiable as art. But a man can strive to be as true to himself and to his own vision as a tree or cloud or gem is to the spirit which brought it forth.

Of course there are many things about the universe, and particularly about the human kingdom, which almost anyone will claim are decidedly unaesthetic, to say the least. One can only speculate that this is because the world is not a finished product. We see it incomplete, just as a head modelled by the greatest sculptor is not going to impress anyone very much when it is only half finished. In the same way it can be assumed that the divine Plan itself is only in process of unfolding. Moreover man himself fails to grasp the wholeness that exists eternally and beyond the succession of events called 'time'. A human hand is a miraculous thing — but a severed hand is repulsive. That is the way most people see the panorama of the world

(Contd. on p. 315)

Christ in the Space Age

by Colby Dorr Dam

Mankind has brought objective analysis to a high peak of achievement. By contrast, subjective synthesis is as yet undeveloped. We should be concerned less with a standard of living and more with a reason for living.

THE teachings of Christ represent an extension beyond time, form and space, of the same life energies of God that make human nature what it is. 'All these things that I have done, ye can do.' This relation between the universal Christ and personality may become widely recognized as psychology moves forward from its focus on biology, organic chemistry and instinctive sex to a study of relations between the human and nature aspects of personality. We cannot reach the spiritual basis of the human organism until we know that mankind is not human, and not nature, but the ever-moving relation between them. He is, in essence the *hyphen* between religion-science, reason-instinct, love-passion, values-facts, quality-appearance etc.

We stand today at a period in evolution when objective analysis has reached its peak of power and influence and subjective synthesis is still sleeping in its cradle. This is the reason why religion and science have no common vocabulary; why human thought

and love are locked in between birth and the grave; why materialism dominates human institutions; why academic attention is focused on the manifold appearances of material forms, not on the progressive life-energies which inhabit the forms both of man and nature.

The twentieth century presents us with a showdown, on a world scale, between two aspects of this sensory-form consciousness which understands man as animal-object but knows little about him as human-subject. Each of these aspects — 'capitalism' and 'communism' — reveals, in a new light, the militant materialism of the other. Both present a secular image of man which is essentially anti-Christ; and both may be destined for destruction in a coming fusion of the dynamic, humane, creative, elements in each.

Before any such fusion can occur, the idealism of the American people will need to control and direct their materialism; and the vision and insight of American statesmen will have to penetrate from a standard of living into a reason for living, not only for the United States, but for mankind. The Communists have an excellent animal reason for living and are experts in its projection around the earth; American idealism, because it derives from Christian faith, has the *potential* power to provide a human reason. However, American statesmen cannot formulate this reason for nations and races while it remains, for them, merely a matter of intuitive belief in Christian faith. American government can and will, become a world-unifying power only as our statesmen move from faith and idealism into the practical wisdom of Christ. His applied psychology will reveal to them a major fact of our

(Contd. from p. 314)

— severed from all that makes it a meaningful whole. The most beautiful body in the world will fill people with horror if it happens to be a corpse, that is, separated from the spirit that gives it life. So beauty dwells not in a world apart from the mind and senses but in the imaginative process which fills all things with the light of significance.

The task of the creative artist is, then, to restore the vision of wholeness, to realise and give form to the essential unity which exists in all its manifestations and needs only to be seen as it is. Thus he becomes a creative and self-renewing individual even in the image of the one creator.

time—that the economic struggle within and between nations is merely an aspect of their moral, emotional and intellectual search for a sense of inner direction that will give human meaning and purpose to their lives.

A Calculated Mystery

Three words point the inner direction toward human meaning, not only for our statesmen but for all types of creative leadership in the present context of world affairs: (1) integration; (2) synthesis; (3) transcendence. What do we integrate? How do we synthesize? When do we transcend?

The psychology of Christ is based on the ultimate fact that life and creation, throughout the infinities of space, are a planned and calculated mystery to which man has no working clue except the ever-changing revelations of his own consciousness. Within this consciousness, the relation between the human and nature aspects of personality is a direct reflection of the Son-Holy Spirit relation in the Christ psychology. Because the Son reveals the Holy Spirit, the subject likewise controls and determines the meaning of the object in human experience. This seems to be how God works in human nature; and the divine design in man is already complete.

Now it is immensely difficult for man, while he thinks objectively and feels with his senses and instincts, to believe, let alone conceive, the eternal truth behind the Christ psychology—that the human segment of personality has potential authority and control over the light-years of space and the whole natural order.

The first step towards this shattering recognition is always the integration and perfection of personality. This integration proceeds: (1) through the inherent power of the human qualities and values (which reflect the Holy Spirit) to transcend and control the natural man—his objective mind, sensory emotions and animal instincts; (2) through inner vision, prayer and meditation which reveal the operating relations between the life energies that are integrated in the human organism—atomic, organic, instinctive,

emotional, mental and intuitive; (the spiritual order is implicit in the ascending relations between these energies;) (3) through knowledge of the powerful impact of the hundred or more human qualities upon one another; these are the instruments of self-transcendence and the source of all our creative faculties; (4) through expansion of the human qualities from a personal to a universal frame of reference and their application to the life energies that make us what we are. It is the Christ Love which integrates the human aspects of personality; and the Holy Spirit which integrates the nature aspects. Then man is 'made whole' in the image of God. Spiritual synthesis fuses God Immanent with God Transcendent; and the Christ appears.

This whole relation between personal experience and the universal Christ seems abstruse and obscure only because man has separated himself alike from the natural order below him and the spiritual order above him. He uses and abuses nature with elaborate indifference to satisfy his instincts, sensations, appetites and greed. As though our earth existed only for his personal comfort and convenience, he tends to take, with little gratitude or even curiosity, the food which keeps him alive and the materials which provide his wealth and standard of living. Does he know or care what the trees and flowers mean for the chemicals in the soil that feeds them? What the animals mean for the grains and grasses which they eat? Or what man means for the animals he slaughters? Does he see God working in nature, or merely a reflection of himself? Does he recognize in atomic attraction, sensation, instinct, feeling and reason the progressive immanence of one eternal life or merely an aggregate of meaningless forms?

One Immediate Goal

Christian faith, devotion, worship and prayer are eternally right in their conviction that Christ and his teachings have a meaning which transcends personality and the kingdoms of nature. This Christian meaning can meet successfully the massive, world-wide impacts of capitalist and communist materialism only when the psychology of Christ is understood in terms of our social and

physical sciences and the fundamental relations between them. This is one immediate goal and practical mission of Christian teaching . . . a goal which cannot be approached through any objective, personal analysis — only through the universal, subjective synthesis for which Christ stands.

This human synthesis can, perhaps, be suggested by some questions. Did you ever ask for a quart of kindness or a yard of sincerity? Did you ever smell imagination; or taste character; or touch holiness? How does love promote intelligence? Why does integrity feed imagination? When does sincerity generate courage? How does unselfishness expand goodwill? How does character produce magnetism? Why does idealism nourish beauty? When does purity project radiance? How does prayer integrate thought with love? What gives wings to exaltation? What does aspiration do for genius? What translates reverence into heroism? What transmutes humility into wisdom?

Because eternal life always transcends its temporal forms, these are, for our time and place in evolution, questions which suggest the advancing impact of the Holy Spirit on the human condition. This impact might be defined as universal intuition which is aware of the whole ascending relation between the qualities of life and the forms through which it manifests in the four kingdoms of nature. Because we can understand only that which we love, one major function of the Christ love is the focus of this universal intuition in a true, conceptual order which relates the temporal to the eternal, throughout the range of human experience. Man really becomes a thinker only when he stands squarely on the margins of the unknown within himself. In the realm of thought the Christ love expresses itself as the mutual attraction between universal ideas; then the human intellect becomes, as it was of old, an instrument of revelation. For it is his love which is destined to introduce conceptual order, harmony, integration and synthesis into the jungle of contemporary thought. The human organism is, indeed, designed for continuing revelation; therefore we cannot build the future out of the sanctified thought-forms of the past . . . in religion, science, government,

education or any other institution. This applies especially to religion; for nothing paralyses the human spirit as effectively as the theology of yesterday. As the distinguished theologian, Paul Tillich writes with prophetic insight: 'In every Protestant form the religious element must be related to and questioned by a secular element . . . the eternal must be expressed in relation to a present situation.*'

Symbolic Words

Many of the symbolic words of Christ can today be paraphrased in language of the twentieth century layman. Here are several examples:

'He that loveth father or mother more than Me is not worthy of Me' . . . personal versus universal love.

'How much then, is a man better than a sheep?' The ascending life-energies in the kingdoms of nature. The past does not contain the future.

'For it shall be given you in that same hour what ye shall speak.' . . . universal intuition (grace—the Holy Spirit) versus personal thought and feeling.

'For there is nothing covered which shall not be revealed' . . . the frontiers of human consciousness are never closed.

'Ask and it shall be given you' . . . What man can believe or formulate, he can become.

'Lay up for yourselves treasures in heaven' . . . The wealth of consciousness is eternal; you *can* 'take it with you.'

'Thou shalt love thy neighbour as thyself.' . . . The sense of separate, personal identity is a total illusion.

'Having eyes, see ye not and having ears, hear ye not?' . . . Inner vision sees the whole consciousness of mankind.

'But many that are first shall be last; and the last first.' . . . After death, our consciousness creates appearance and environment. Nothing can be hidden.

'The spirit is ready but the flesh is weak.' . . . The flesh is personality—the sense of separate identity.

* From *The Protestant Era*, University of Chicago Press.

'I go to prepare a place for you.' . . .
Death is a beginning, not an end.

'And ye shall know the truth and the truth shall make you free.' . . . The ultimate freedom is freedom from ourselves.

'I can, of mine own self, do nothing' . . .
Self-transcendence relates the temporal with the eternal.

'Ye cannot serve God and mammon' . . .
The object can never explain the subject.

'But new wine must be put into new bottles.' . . . The past does not contain the future.

'Watch ye therefore: for ye know not when the Master of the house cometh.' . . .
Do we not watch everything but our own consciousness?

'If thou canst believe, all things are possible to him that believeth' . . . Belief transcends all human knowledge.

'Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me.' . . . A statement which synthesizes and transcends all the life energies in our manifested world. Are we not all part of one another?

Profound changes in human consciousness have come in nearly 2000 years since Christ lived and taught in Palestine. As higher criticism has sought to place him in the context of his time and place in history, so must we strive to weave his eternal truth into the tangled, human fabric of today.

The major part of our subjective vocabulary did not occur in Aramaic which he spoke. Therefore many words, critical for his contemporary revelation, are not found in the New Testament. Did Matthew and Mark have electronic computers and telescopes? Were they members of the United Nations or the U.S. Chamber of Commerce? Should we expect them, in their simple, glorious record of the Saviour, to think, write and speak two millenia beyond their time?

The immense, latent, spiritual power of American idealism, freedom and democracy will achieve, through meditation and prayer, a new, creative focus and a universal expression as we come to understand the process, meaning and direction of the Christ-revelation in and for, our space-age environment.

The Power of an Idea

by Miriam D. Gebbie

New knowledge is reshaping our physical world, but it is new philosophical and religious ideas which are causing the most significant transformation.

THE truth that 'thoughts are things' is being demonstrated more specifically in this space-minded age than at any period in the world's history. The oft-repeated statement of the esotericist that 'energy follows thought' and becomes objectified in the physical world can find no more dramatic confirmation than the effects of Einstein's great concept of relativity upon the modern world.

Although his Theory of Relativity is practically incomprehensible to most of us, its effects are already a part of our daily lives. As with all great philosophies, the world, in accepting the validity of the theory, has accepted with it the seeds of revolutionary changes permeating the realm of thought and showing themselves as changes in physical living.

Time and again in the writings of the pure scientists can be seen a moving away from the field of clearly defined scientific observation and statistical data towards the philosophical and speculative. With the findings of Newton, Minkowski and others as a springboard, Einstein's creative genius as a philosopher-scientist has postulated a new concept of the universe which, in process of proof by experiment and application, has opened the windows upon a new structure of the universe beyond the range of our normal three-dimensional awareness. These postulates, based upon the speed of light, are providing the *modus operandi* whereby humanity is being impelled to leave behind its old material concepts of the universe and to adjust to the radically new and hitherto esoteric. The three familiar dimensions (and divisions) of space have been replaced by a four-dimensional space-time continuum so that the orthodox and materialistic concept of absolute space and absolute time must be discarded for the qualities of matter such as light, colour, heat, motion, shape, extension, speed, with a new understanding of man and of the ordered universe built into the consciousness.

The idea that 'This world is all there is or ever needs to be' and that 'What was good enough for our fathers is good enough for us' is breaking up on all sides. We learn that matter is not matter as we have known it. 'Matter is electrical in essence, held together by electrical forces,' says

James R. Newman, counsel to the Special Senate Committee on Atomic Energy. Scientists, in uncovering a universe of energy and light, of light-waves, atoms and electrical particles, are taking man's search for meaning into totally new areas of inquiry.

'Thus gradually philosophers and scientists arrived at the startling conclusion that since every object is simply the sum of its qualities, and since qualities exist only in the mind, the whole objective universe of matter and energy, atoms and stars, does not exist except as a construction of the consciousness, an edifice of conventional symbols shaped by the sense of man. As Berkeley, the archenemy of materialism, phrased it: "All the choir of heaven and furniture of earth, in a word, all those bodies which compose the mighty frame of the world, have not any substance without the mind . . . So long as they are not actually perceived by me, or do not exist in my mind, or that of any other created spirit, they must either have no existence at all, or else subsist in the mind of some Eternal Spirit".'

LINCOLN BARNETT.

Dr. Einstein, although frequently called an atheist by those who failed to understand his philosophy, was convinced of a central and supreme intelligence creating and guiding the universe. He says:

'The most beautiful and most profound emotion we can experience is the sensation of the mystical. It is the power of all true science . . . To know that what is impenetrable to us really exists, manifesting itself as the highest wisdom which our dull faculties can comprehend only in their most primitive forms—this knowledge, this feeling is at the centre of true religiousness.'

ALBERT EINSTEIN.

Spiritual Adventure

Thus while applications of this new knowledge reshape our physical world through discoveries almost daily being developed, it is in the field of thought, of ideas, of philosophy and religion where the greatest upheaval is taking place. We are faced with the most basic questions man can ask himself—questions about his nature and destiny and the meaning of his life. If we by-pass these questions we are only half alive. We founder in the shallows of secularism and credo. What is more, we tend to the idea that we are "the only conscious pebble on the cosmic beach". But if we are willing to be a party to the break-up of our own narrow limitations and make this an adventure in spiritual discovery, then we begin to shed our earth bounds and our mental fissions and press through towards the central mystery. Yet in our search for a solution to the puzzle of existence we must keep moving on ahead, for we learn that there is no final delineation of truth; that there is no mystery

which does not point to a further mystery beyond itself.

This need to move into a new range of the creative intellect is seen on all sides and is stated in many ways. Dr. Chauncey D. Leake, President of the American Association for the Advancement of Science has announced an 'intellectual crisis' as the result of the march of science, a crisis being felt by workers in the fields of physics, mathematics and psychology because of their inability to offer a rational and acceptable scientific explanation of the nature and purpose of human existence.

In an article *What You Should Know About Physics*, Sir George Thomson, one of the world's leading atomic physicists and a Nobel Prize winner says that in order to understand the changes that are shaping our world we need to become aware of the 'philosophical revolution' which is gradually permeating both the scientific field (in areas beyond the precise and detailed knowledge of the working scientist and technical student') and the religious field ('in areas beyond the secular').

The central committee of the World Council of Churches, meeting on the island of Rhodes in August, 1959 reports a continuing search on the part of theologians of both Protestant and Orthodox faiths for a common path to Christian unity. None of the theologians who have made a life work of the search for unity pretend any measure of success as yet in seeking a way out of the maze of conflicting dogma and tradition that divide their churches. But they do feel, according to reports emanating from this conclave, that they are in a small way contributing towards the common goal of unity.

It is within a unified thought-field where all things exist as one, beyond the ordinary areas of mentation, that the true creative function of the mind comes into being. Complexities resolve into the most simple expressions of truth, into formulae and symbols, when the 'rabble of the senses' is transcended. The mind is the calm receiver of the essential and the abstract when the mental sights are focused beyond the physical world. Here man loses his finiteness and learns to utilize the maximum possibilities of his nature to become a creative thinker of benefit to mankind.

SOURCES: *The Universe and Dr. Einstein* by Lincoln Barnett.

Article in the Saturday Evening Post, May 16, 1959 entitled, *Einstein's Great Idea* by James R. Newman.

Editorial, Life magazine, Easter 1959 issue, *Why Are We Here?*

Newspaper articles.

BOOKS AND PUBLICATIONS

The Art of Spiritual Healing. By Joel S. Goldsmith. Harper Brothers, New York. \$3.00.

Dr. Goldsmith looked within himself and found God; and, having found God, he looked outside himself and found God anew as the living, vital, creative, and sustaining principle of Man and the Universe. This book on spiritual healing is the natural outgrowth of Dr. Goldsmith's personal spiritual experience and his subsequent life as a practitioner of spiritual healing. *The Art of Spiritual Healing* is a simple, straightforward message that is, in itself, a tonic to the man or woman caught in the web of conflicting facts and figures. Dr. Goldsmith's teaching and instruction demonstrate his personal conviction that physical well-being is the natural result of attaining God-consciousness or oneness with the central 'I' or soul within man. His message is one of hope and uplift which enables the reader to begin to contemplate the realms of the spirit, the realms of harmony and beauty lying within the human soul. The book is strengthened and further enhanced by the inclusion of extracts from the author's personal meditations.

The Art of Spiritual Healing offers a fresh approach to the subject of healing that is both general and specific in the application of spiritual principles in solving the needs of modern humanity. Dr. Goldsmith believes, like many others, that 'What the world needs is healing and regeneration.' The author differs with many in that he refers here, not so much to the physical, emotional, and mental ills that beset mankind and which modern medicine and psychiatry can and are doing so much to alleviate, but to something that lies deeper than the outer form and appearance. He refers to those inner feelings of inharmony of being, of unhappiness and dissatisfaction, and of incompleteness that continue to exist in men regardless of how much health or wealth a man may possess.

Basic to the evolution of the author's thought is the central proposition which states, God is. This is followed by reasoning God to be eternal; and that God, being eternal, is yesterday, today, and tomorrow the same and unchanging. Dr. Goldsmith reasons God to exist ever in his fullness; and God's gift to man is the gift of himself and in that gift all needs are met. The author's message is the message of God immanent in his creation. Man, mankind, is God individualized, the very expression of God's infinite being; and God, states Dr. Goldsmith, is ever and eternally unfolding, disclosing, and revealing himself through the form of his universe and through his form which is man.

The author's premise regarding spiritual healing grows out of this concept of God, the concept of God in man and man in God. The art of spiritual healing is based on the simple premise that inharmony, sin, disease, and even death have no externalized reality, that is; they exist only as

illusory beliefs or concepts that arise out of man's material concept of himself and his world. We have only to turn inward to God, to lift up our consciousness to God, and to be still and align ourselves with him to receive the grace of God. It is only when man finds himself at one with God that he finds harmony and completeness and freedom from disease for always and eternally 'God's work was done in the beginning and he found it good.'

If we accept the premise that God exists in and expresses himself through man as individualized being then we must also accept the responsibility for the salvation of man and the regeneration of the world. How should we proceed? Dr. Goldsmith would have us affirm our sonship with God and let the outer form become the instrument for God's love, God's light, and God's power. In the words of the author:

'The ultimate salvation of the world through spiritual healing will come through an individual you and an individual me, through an individual him and an individual her, here and there, who show forth by the fruitage in their lives something which causes a friend or a relative to seek spiritual understanding and which ultimately encourages the neighbour down the street also to "go and do likewise".'

A simple message but one charged with power, and challenge, and love reinforced by the beauty and strength of the author's faith, life, and convictions on the subject.

Asia through Asian Eyes. Compiled by Baldoon Dhingra. Charles E. Tuttle Co. \$5.75.

This is an anthology of rare beauty which, in a most unusual way, reveals the very soul of the Asian people from the Middle East to China and Japan. Mr. Dhingra, in a single volume, has successfully brought together the poetry and philosophy, the proverbs, maxims and mythologies reflective of these countries; and through his personal skill and understanding of Asian cultures, has evolved a pattern of thought that is comprehensive as well as representative of the heart and mind of Asia. The value of this Anthology lies in linking the wisdom to be found in Asian literature, both ancient and modern, with the everyday thinking and attitudes of the common people toward life. Out of this emerges a 'living Asia', understandable to the Western mind. It is evident, in our contracting world, moving as we are toward a greater measure of world unity, that the integration of the individual and the world depends, to a very great extent, upon an inter-communion growing out of understanding between the East and the West. *Asia through Asian Eyes* is a storehouse of knowledge, a literary treasure which succeeds in throwing light upon an area of the world of which we know so very little.

BLANCHE R. VARLEY.

Consciousness Grows by Synthesis

THE bond with the Higher World enriches the consciousness bountifully. In manifold ways do the lofty sendings reach their mark — they may be apprehended in sleep, they may be received in wakefulness as a lightening flash of thought. One should not grieve if such thoughts sometimes seem to be immediately forgotten, rather, they have sunk into the consciousness. It may be that the thought was destined for the innermost consciousness. Only in due time will it be manifested; meanwhile it must live on and enrich the consciousness.

It is said that growth of the consciousness is similar to the growth of a blade of grass. Man cannot notice the growth of grass by the hour, and just as imperceptibly appears a budding blossom. Only by periods is it possible to observe changes of consciousness; such a change will be indescribable. Consciousness grows by synthesis, it cannot move forward in a narrow manner. Advancement of the consciousness will proceed from the centre encompassing successive circles of new understanding.

Likewise, sendings to scientists will not be materially narrow; they will impel the thought toward an expanding horizon. The mind will act as a scabbard for the flaming sword. Thus, tasks with a broad range are presented from the Higher World. Earthly limitations reduce supermundane thought to the human word, yet in the depths of the consciousness is preserved the imprint of the heavenly heiroglyph.

Agni Yoga

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